

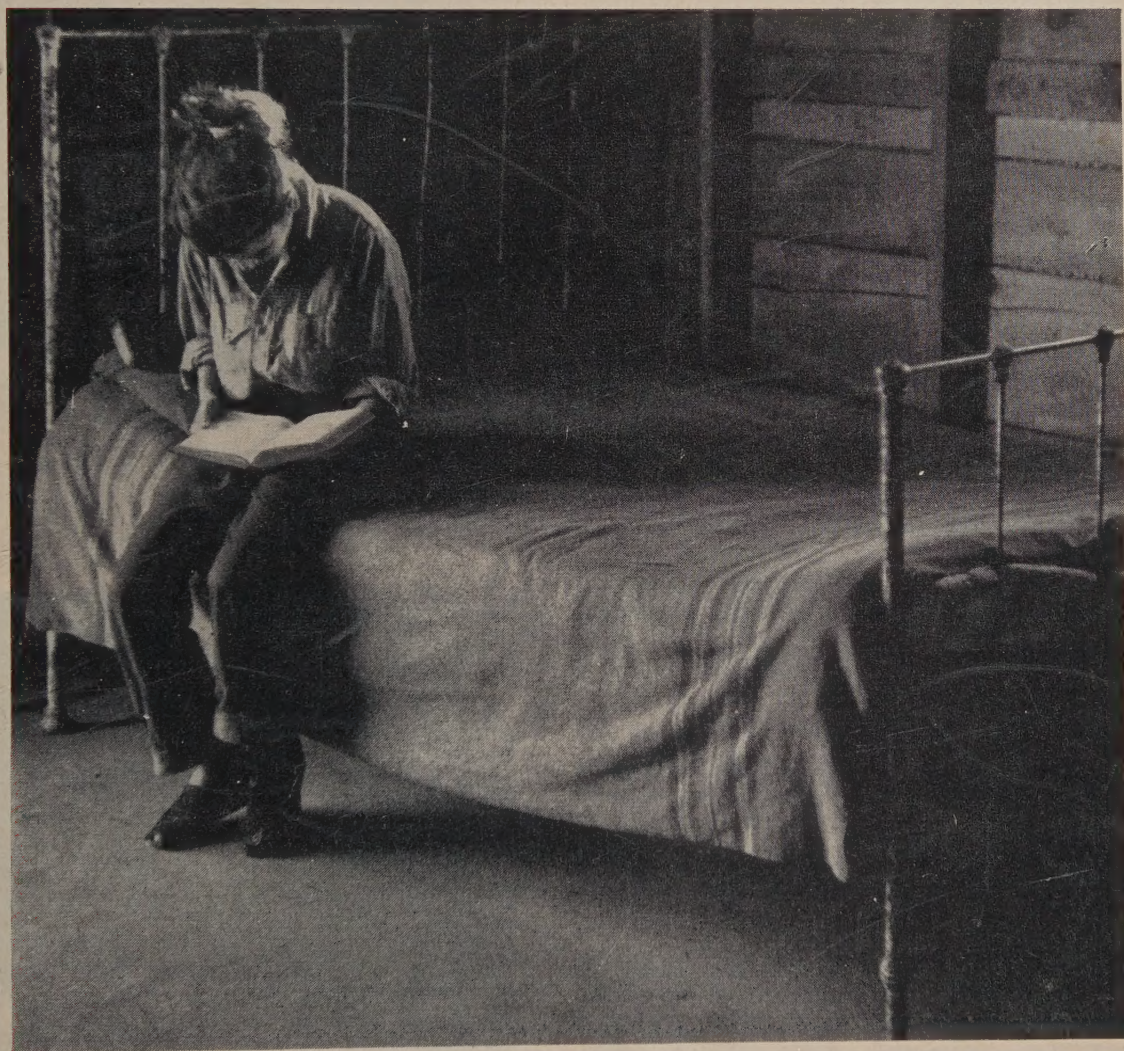
MARCH 1956

Vol. 101, No. 3



BIBLE
SOCIETY

Record



TWO MILLION MIGRANTS: This young woman follows the crops and lives in one temporary cabin after another. She has just received a Bible, the first she has ever owned—a gift from the American Bible Society.

First, Buccaneers —Then the Bible

A HUNDRED AND FIFTY YEARS AGO American whalers from New England discovered Kusaie, a beautiful island in the Caroline Group in the Pacific, with wooded hills rising from the blue water, good supplies of pure water, a fine harbor created by the Island and its smaller neighbor Lele. Violence and disease were the gifts of the first, foreign sailors to the islanders. For years it was the base of operations for the notorious buccaneer Bully Hayes. About a hundred years ago Americans of a different kind arrived from Boston—missionaries of the American Board of Commissioners for Foreign Missions.

The Rev. B. G. Snow learned the language, and within ten years St. Luke and St. John had been printed at Honolulu in the language of the surviving inhabitants at the expense of the American Bible Society. More of the New Testament followed in the next ten years. The Islands were visited from time to time by the mission ship, the "Morning Star."

Toward the end of the nineteenth century there came several American women, among them Elizabeth Baldwin. Possibly her greatest accomplishment for the people among whom she lived until her death in 1939 was the completion of the translation of the entire Bible in Kusaie. Knowing both Greek and Hebrew, she used the Gilbert Islands Bible and the available Scriptures in Mortlock and Marshallese as well as the American Standard Version of 1901 in English.

A small printing shop had been providing school books. Now the shop undertook the printing of a thousand copies of the entire Bible. Additional type was eventually secured, but paper was a problem. The boys learned bookbinding by tearing apart other books. This was a tremendous project for a small press. The proofreading, done with inadequate glasses, cost Miss Baldwin her eyesight. The long task was completed in 1928.

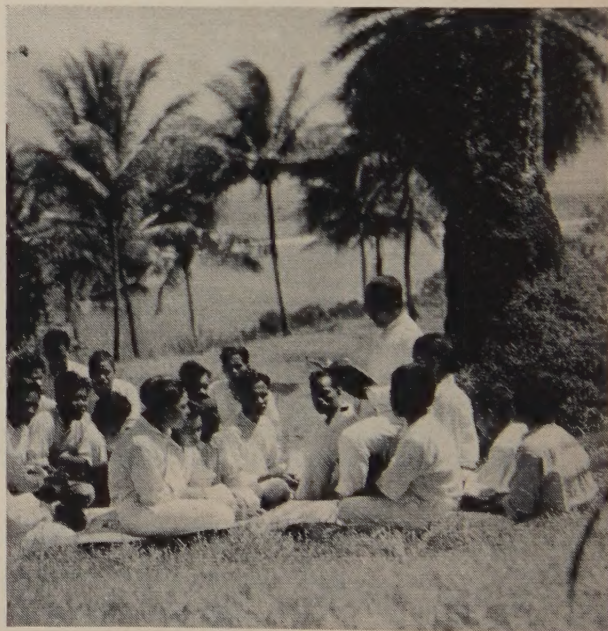
All the approximately seven hundred Islanders are now Christian; murder and drunkenness are practically unknown. The Japanese had taken over the Islands under a mandate after World War I and set up their own form of government, keeping, however, the local rulers or kings under Japanese police officers. Now under American trusteeship a more democratic form of government has been set up, and kings are out of date.

After World War II the New Testament of this Bible was reprinted in parallel columns with the text of the American Standard Version in English, as the people were now using English in the schools after the expulsion of the Japanese. The Kusaie text was proofread by Mary Alice Hanlin while she was attending Oklahoma City University in 1952. She had gone to the Carolines with her family in 1947 and had quickly learned the language, so that she became her father's interpreter. After completing her college course she returned to the Islands for a two-year term, and in the fall of 1955 she became Mrs. Elden M. Buck.

On Kusaie the former King, John Sigrah, has for many years been an outstanding leader and is also the oldest pastor of the church on Kusaie. In 1936 Willard Price described him as "although sixty years old . . . powerful broad of chest, who could swim, spear, paddle with the best." In gratitude to the Bible Society for supplying the Scriptures to his people Pastor John has made and sent to New York models of the type of house and of bed used by the kings in the old days.—Margaret T. Hills



This is a model of the king's house. It was made by Pastor John, the former king of Kusaie, which is one of the Caroline Islands



Pastor John teaches the Bible in his own Kusaie language. The lives of the people of this tiny island have been profoundly influenced by the Scriptures

Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE
HOLY SCRIPTURES

VOLUME 101 MARCH • 1956 NUMBER 3

Why Should We Distribute the Scriptures?

The following editorial is a condensation of the opening and keynote address delivered by Secretary Eric M. North at last year's Advisory Council meeting (Feb. 1956 Record, p. 19).

WHY DO WE, why should we distribute the Scriptures?

The teacher of English literature would say: "There are thousands of allusions in English literature which cannot be understood without knowledge of the Bible. Indeed, the Bible itself is a literary work of large importance. No cultured person should miss the Bible." The historian would say: "For such ground as it covers, it is an important historical perspective." The moralist would say: "It holds up valuable standards of conduct and ideals that the social order greatly needs."

But the question is not asked of these. It is asked of us. I think our answer must be threefold.

Its Ministry to Individuals

First, we distribute the Bible because of its ministry to the lives of individual men and women. A debauched young man in Milan reads it and becomes St. Augustine. A medieval monk finds in it the teaching that can overcome the corruption of his Church, and with it creates a new epoch in history. A precise little scholar, struggling with his unsatisfied soul, hears a passage sung, a commentary upon it read, feels his heart strangely warmed and pours his life into the labors that reform a nation and alter the character of millions. A Chinese general, injured in a *coup d'état* and deeply discouraged, asks for a Bible, and his wife reads him the Psalms to bring him peace.

These instances of the ministry of the Bible to individual men and women are dramatic flashes out of the glowing influence of the Bible upon millions and millions of people. Not always so dramatic, but as constant as the sun, their daily contact with the Bible warms, illuminates, purifies and guides vast numbers of people. It is our faith that it can do this for every man. That is why we distribute the Bible.

Its Indispensability to the Church

The second reason why we must distribute the

Bible is because it is indispensable to the Christian Church. The first duty of the Christian Church is evangelism, by which men and women are brought into the Christian community. The successful evangelist, the successful missionary must have the Book near his hand or in it. In Formosa in 1941 there were but two baptized persons and some Bibles among the aborigines; in 1946, when the missionaries returned after the war, there were four thousand persons in the Christian community, and churches were being built.

The Bible is also both the inspiration and the stabilizer of Christian thought. Great intellectual movements in the Church's life owe their origin to a deeper insight into truth caught from the pages of the Bible. How far, indeed how widely, might the pendulum of Christian thought have swung under the pressures of ultra-radical and ultra-conservative, were it not that the Bible is always pulling them back to the central truths that it sets forth!

Its Necessity to a World in Upheaval

The third reason why we must distribute the Bible lies in the desperate need of the world. Men are shaken today by the extent of the world's upheaval. A score of new nations are "crowding to be born."

And as if this were not enough, there hangs over us the bitter division between the free world and the totalitarian world and the appearance at man's hand of destructive forces able to ruin a nation in a night! No program anyone can conceive can prevent profound disaster to the human race except as each man possesses in himself the powers of self-discipline, the spirit of compassion, and ideals of human service which the Bible makes it possible for him to have. The Bible must be everyman's Book, that all men may be free.

These, then, are the reasons why we must distribute the Scriptures. But all this was said in just twenty-six words nineteen hundred years ago—

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

—Eric M. North

Are They Reading It?

BY FRANCIS CARR STIFLER

The many friends of Dr. Stifler will be interested to know that even in his retirement he continues to serve the American Bible Society. He wrote the pamphlet and book "How to Read the Bible" that he refers to here. —Ed.

ON A prominent downtown street corner in St. Petersburg, Florida, a public-spirited Christian layman has erected a full-sized billboard displaying a picture of an open Bible and asking the question, "Have You Read This Best Seller Lately?"

Well, have you? There is no way to know how many Americans read the Bible daily, regularly, occasionally or only fitfully. But there are reasons for believing that more people would answer yes today to the billboard's question than formerly.

Because church membership and church attendance are larger today than ever before and Sunday school likewise, we are justified in believing that more Bible reading is being done by church people than ever before. But what about the people who are not identified with the Church; the people who spend their weekends in physical recreation and whose reading habits seldom include anything more serious than the newspaper, the popular magazine and the twenty-five-cent newsstand thriller? Is there a growing interest in the Bible among such people? Here is a bit of evidence that there is.

A few months ago the personnel department of General Motors sent in a surprise request to an agency it employs to prepare booklets for its employees' reading racks. "Give us one," they said, "on how to read the Bible."

The agency had never been asked to supply anything in the field of religion before.

When the booklet was prepared, General Motors ordered not the customary 275,000 required to fill all the racks in its various plants, but 325,000, feeling the subject would have an especially wide appeal. They were not mistaken; the number ordered eventually approached half a million.

"Does your rack service carry this leaflet?" asked a General Motors employee of his next-door neighbor, who works for International Harvester. "Never saw it," was the reply; "but we need something like that. I'm going to ask them to get it." And so it came about that the "How to Read the Bible" booklet originally prepared for General Motors found its way into the reading racks of United States Steel, Aluminum Company of America, General Electric, Socony-Vacuum Oil, Koppers Company, Union Carbide and Carbon Corporation and literally scores of other great industries. Altogether more than 2,000 orders

were received, until the total number distributed approximated a million and a half copies!

But this is not the whole story. One of the publishers of paper-covered books for sale at newsstands, learning of the interest in the "How to Read the Bible" booklet, offered a contract to publish a full-size book of 200 pages on the same subject and carrying the same title, if the agency would prepare it. At least seven books had already been published with this title, and countless tracts, leaflets, magazine articles and chapters in other books. For the most part, however, these had been prepared for special students of the Bible and for churches and Sunday schools. The volume now proposed would be for the man to whom the Bible was little more than a name—a book he had heard of, had regarded with respect and honor, but had never before seriously considered reading.

The contract was signed, the manuscript prepared and

accepted. The production schedule calls for the first printing of 250,000 copies to appear on the newsstands in October of this year, with a foreword commending its reading by Mrs. Eleanor Roosevelt. The publisher expects this book, like the one it commends, to be a best seller—not like a detective story which sells briskly for a few months and is then superseded by another thriller, but, rather, like a dictionary or a cookbook or a Scout manual, meeting a steady, sustained demand that should continue through



the years.

Is there not here the possibility of something new and fresh as an approach to the non-church element in our nation's life that will encourage wider Bible reading? Also is not this the time to press such an approach, when the

(Continued on next page)

You Can Get One

To supply the people of the Churches, and others not in the employ of the corporations to whom the great bulk of the available copies of the booklet "How to Read the Bible" was supplied, the American Bible Society has stocked 100,000 copies, with its own imprint. These can be had in any reasonable quantity at ten cents apiece, the charge to cover only the cost of the booklets and their handling and mailing. Quantities of 500 or more will be provided at six cents apiece. Address requests to the Publicity Department, American Bible Society, 450 Park Ave., New York City.

Two Million Americans on the Move

BY WILLIAM E. SCHOLES

THE girl looked tired as she appeared in the door of the migrant center, carrying her child in the crook of her arm. She looked forty-six instead of twenty-six when she was as tired as this. Caring for a family, preparing meals as best she could, and still "pulling cotton" all day presented an almost vicious circle of responsibility that would discourage any of us. Yet she had a smile as she said: "I told you I'd come back and here I am. All week I have remembered that you promised to bring me a Bible. I tried so hard to get back earlier. Do you think I can still have it? I would like very much to read for myself in my own language, in Spanish, the things you have told to me." Of course this woman received her Bible—one furnished in Spanish through the American Bible Society and distributed by the migrant ministry staff of the National Council of Churches.

This migrant girl and her family are only a few of the two million workers who travel up and down our country to harvest and process our food and agricultural products. Protestant denominations through the Division of Home Missions cooperate with state and local Councils of Churches as well as local migrant committees. They provide worship services, vacation church schools, family recreation and make-up schools to help children who have little education because of their constant travel, and they provide the Scriptures.

It is not unusual for workers among the migrants to be asked to mark special passages for those to whom the Bible has been introduced. After having been given a New Testament last season a woman watched a showing of the Bible Society film "A Woman of Samaria." After the group had gone to their woefully inadequate cabins, she lingered behind to ask, "Will you mark in my Bible the place where I can find this story of the woman of Samaria? I want to read it."

This introduction to the Bible by use of films, film strips, records and other audio-visuals develops greater understanding on the part of those who do not consider it as an accepted part of their lives. For these people especially, the

William E. Scholes is the Director of the Central Region of the Migrant Ministry of the Division of Home Missions. Here he tells of the very important work of getting the Scriptures in English and in Spanish to the more than two million migrant workers whose homes are trailers or one-room cabins for transients. We are indebted to Mr. Scholes for this dramatic presentation of how the Bible is eagerly sought by these people on the move who haven't a home to which to cling (see Cover).

illustrated Gospels (available at any American Bible Society depository—see page 46) are used to stimulate and hold new interest. With Puerto Rican and Mexican families these graphic Portions help circumvent cultural barriers and are easily accepted. In some homes it is about the only reading matter available in their own language. One little boy asked repeatedly for the magazine-like Edition of the Gospel of Luke. The mission worker pointed out that he could not read well enough for

this to be of much use to him, but he replied, "Oh, my mother can read, and she will read it to me—every day." She did!

The girl in the cover picture had been very faithful to the services of the migrant ministry. She came to know the young mission workers well and invited them to her home for dinner. After repeated invitations they accepted. The cabin was small, inadequate, with little or no furniture and none of the conveniences which we take so much for granted in our homes; but the one-room shack had been scrubbed and was neat as could be. The evening meant much to the staff workers, and as their token of appreciation they had brought a Bible as a gift. The girl was excited and thrilled. The picture was taken as she sat right down to examine it, momentarily forgetting her guests. This gift was something very special in her life, and in turn it gave the Bible a very special place of respect and interest in her existence.

At all times the Scriptures which are furnished through the American Bible Society are given with care and discretion to those who can best use and appreciate them. Seldom are they given unless it is also possible to spend time in instruction and help, that they may be well used. Whether it be a small paper Gospel or a whole Bible, it is then received with full appreciation and gratitude. Yet the missionary who gives it—the staff member of the migrant ministry—was only the representative of the American Bible Society; and the Scriptures given were made available by those who support the Society.

interest in matters religious is keener than it has been in many decades, with churches filled and new ones being built, contributions mounting, prayer cards on restaurant tables, magazine articles dealing with religion appearing every month, courses in religion crowding the classrooms in our colleges—and many other evidences?

History tells us that America's moral strength was drawn from the Bible, which was almost the only book our Founding Fathers had. During Colonial days and for decades after the Revolution the Bible was the basis of our

educational system. The thought of an American home in those days without a Bible was almost intolerable.

The picture is very different in our day. The mid-century American is almost a Biblical illiterate. Education is largely divorced from any form of Bible study. Yet America today needs more spiritual vision and moral stamina than perhaps at any time in her history. Should we not welcome any enterprise that promises a wider reading of God's Word by people both inside and outside of the Church?

It Belongs to All Men

BY BROOKS HAYS

Member of Congress from Arkansas



Congressman Hays

IN 1944 I went with a group of Congressmen to the European war theater. We got as far as General Eisenhower's headquarters and were with him on September 23 in the last year of that fateful struggle. In the course of the conversation he remarked that we ought to see the place where the first fighting for the possession of Normandy, one of history's decisive battles, took place. He sent one of his engineers to show us the scenes. That night we slept in the spacious guest house at Cherbourg which had been the headquarters of a German military staff. I slept in the room that had apparently been occupied by a German chaplain, for I found some books printed in the German language in a corner of the room the next morning. I remembered enough of my college German to recognize it as Biblical literature. One book was the Bible itself, and the other a personal book. I could translate the little inscription in the personal book, "Presented to our beloved Chaplain, the Reverend Alvin Ahlborg, by the Ladies' Aid Society of Duesseldorf."

With military permission I brought the two books back to America, put them on a shelf in my Washington office and thought very little about them, but occasionally read some of the familiar lines.

Three years later, in 1947, a German churchman dropped in to visit with me. As he was leaving I thought of the two books. I said, "Here are some books that ought to be returned to their owner. I have made no effort to locate him. I wonder if you can help me."

"Alvin Ahlborg?" he exclaimed, as he looked at the name. "Why, he is my good friend, and he is still preaching in Duesseldorf."

"When you get back to Germany," I asked, "will you please tell him I have his Bible and another book of his?"

A Symbol of Hope

In a few weeks I had a letter from Mr. Ahlborg saying that he was thrilled to learn that I had found his books at Cherbourg. He wrote, "I want you to keep them as a symbol of the hope that we of Germany have for a Christian occupation policy and the rebuilding of our world on Christian foundations." In reply I said that I did not think it fair for me to keep both the books. I suggested that I return the gift of the Duesseldorf ladies and that he keep the Bible as a symbol of the hope that we of America maintain for him as a German churchman, and for all the German people. His book had crossed the Atlantic twice when it reached his library in Duesseldorf.

In 1951 I was again sent with a Congressional committee to the European area, this time on a mission of peace to meet with Chancellor Adenauer to discuss occupation policies. At Frankfort a dinner was given in my honor. The chairman asked if there was anyone I should like to invite. I said, "I know no one in this great city, but there is a

pastor in Duesseldorf that I would be delighted to have here." We had written each other, you see, in the intervening years and had become good friends, though we had never seen each other. My hosts invited him to come. When we sat down at dinner at 6:30 that evening, I did not even know whether pastor Ahlborg had gotten the message. (I learned later that he had traveled five hours on a bus to get there.)

"Your Preacher Is Here"

I was making my speech when Alvin Ahlborg walked into the room. Because I was speaking on foreign policy, I thought the newspaper men would put my address on the front pages of the Frankfort papers the next morning. They were not, however, interested in my political views; they were interested only in the story of my friendship with Alvin Ahlborg, so they tugged at my coat-tails as they said, "Your preacher friend is here." Just then he came forward, and you can imagine how fine it was to meet him!

I was surprised to find pastor Ahlborg a young man, just a little older than my own boy. Here I was, a veteran of the First World War, greeting a veteran of World War II. We represented countries that had fought bitterly twice in one generation.

With a twinkle in his eye Ahlborg said, "I wonder if Mr. Hays has read my Bible." I was ready for this question. I said, "As proof that I have, you will find in one of the Psalms these words: 'Gutes und Barmherzigkeit werden mir folgen mein Leben lang, und ich werde bleiben im Hause des Herrn immerdar.'" Pastor Ahlborg was delighted and translated for those of the audience who could not understand German, "What Mr. Hays has said is this: 'Goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.'"

What I have tried to say with this little story is that the Bible, with its wonderful "good news," is something that overleaps the barriers of ocean, nationality and language. It belongs to all men and must be proclaimed to all.

Now a Japanese Book

A missionary of the Reformed Church in America has reported from Japan that the Japanese Kogotai' (colloquial) Bible which was given a special prize during the *Mainichi* newspaper's book awards, has already gained a greater acceptance in this largely non-Christian nation.

Miss Florence Walvoord has reported that the Japanese people heretofore considered the Bible to be a foreign book. The first prize book award recognized the Bible as a Japanese book, and one that has significance for Japan.

Already, according to Miss Walvoord, the Kogotai translation has been selected by the National Library Association of Japan as one of its "recommended books." This means that three thousand libraries all over Japan will be urged to put this edition of the Bible along with other books for special display and recommended reading.

How the Bible Is Used by the Church

BY JOSEPH COURTRIGHT HEDGES

Assistant Minister, The Fifth Avenue Presbyterian Church, New York

THE BIBLE is the Church's Book. How, in 1956, do the churches use this book?

When that question is even partially answered one is amazed by both the frequency and variety of use to which the Bible is put in a local parish.

The worship of the Church would be poverty-stricken were the content and form of the Bible to be omitted.

Readings from the Bible are taken in many churches from both the Old and New Testaments. In some churches the Old Testament reading is almost always from the Psalter, and in others an additional Old Testament lesson is used. Many churches have placed Bibles in the pews to which the hymnals are companions; and often at the reading of the lesson one hears the sound of Bibles being removed from the racks and pages turned so that worshippers can follow not only with their ears but with their eyes.

The music of worship is firmly grounded in the Biblical tradition. The Bible is the standard for all musical texts, and they are judged by their uniformity either to the word or spirit of the Scriptures. A study of anthems and oratorios would reveal that a majority of them are musical settings to Scriptural texts.

Again, it would be surprising to make a study of the hymnal to determine how many direct quotations, paraphrases or Scriptural allusions there are in our hymns. In "The Hymnbook" recently published by the four Churches of the Presbyterian tradition in America, there is an index listing approximately 1,000 Scriptural references used in the hymns.

In prayers used at a service of worship, whether from the treasury of prayers in the various books of worship or "extempore" prayer, the language and allusion are highly Scriptural. Almost always the worship of the church contains the Lord's Prayer, a direct Biblical quotation.

In that part of the teaching ministry of the church which is conducted outside the stated worship services, the Bible is also the book. The curriculum of the Sunday church school is Biblical at the core, whether the year's lessons are on the Bible itself, the life of Christ, or the history of the Church. Those of us who memorized Scripture as Sunday-school students in years past will be comforted to know that memory work is a significant part of current teaching in the church school. By the time pupils reach young adult and adult classes in some schools, the Bible is itself the textbook.

The Bible is the source book and guide in personal devotions. By the private reading of the Word, and in prayer groups by sharing the results of private devotions, thousands find that God speaks directly to them. One of the most helpful techniques for the use of the Bible in this way is contained in a pamphlet "How to Read the Bible" by John Sutherland Bonnell, published by the American Bible Society.*

No pastor could share the ways in which he has seen the Bible used in a local parish and fail to mention the comfort

it brings to people who are ill or facing hospitalization. The Word of God is a constant guide and source of quiet strength. Many ministers at such times suggest a particular passage of Scripture to be memorized by the patient, such as: Psalm 4:8, "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety."

At the greatest moments of life, God speaks to His people through the Scriptures as they are used in the sacraments and ordinances of the Church. The wedding service begins by describing the Scriptural view of marriage. The service of baptism commences with sentences from Scripture and includes what Jesus and St. Paul said about the sacrament. The service for the administration of the sacrament of the Lord's Supper is almost entirely Scriptural. And at the last, the Order for the Burial of the Dead, begins, continues and ends with the comforting words of faith from the Scriptures.

But the prior question is not: "How is the Bible used by the Church?" It is: "How is the Church used by Christ, the Living Lord, as He speaks to it through the pages of the Church's treasury—God's Holy Word?"

Gratitude from Bonn

Soon after hostilities in Europe were ended after World War II, relief agencies began to help in the reconstruction and rehabilitation of Germany. The Bible Societies began to help restore the ability of German Bible Societies to again publish the Scriptures.

Recently, at the suggestion of the Relief Agency of the Evangelical German Churches, the American Bible Society was presented to the President of the German Republic, Theodor Heuss, as one of the organizations that deserved the gratitude of the German people. A portrait of Christ by a contemporary German artist was sent from Bonn to the Bible House in New York. An accompanying letter by President Heuss said in part:

"During the years of our bitterest need countless men and women in countries near and far sent, from the kindness of their hearts, innumerable gifts of food and clothing to Germany. These acts of brotherly love saved the lives of many Germans and helped the exhausted and the despairing to gather fresh courage.

"Since that time we Germans have a great debt of gratitude. For years the German people have received gifts from others; today we ourselves should like to be the bearers of a modest gift.

"Our gratitude is expressed through works of art which have been created by contemporary German artists, many of whom are themselves living in distressed circumstances. The money for the purchase of these works of art was raised by millions of Germans, some of whom have themselves experienced the active help of unknown men and women from other nations, and all of whom are deeply aware of the great debt of gratitude which the German people owe to men and women all over the world."

*This pamphlet is available at fifty cents for one hundred. Write Publicity Dept., 450 Park Ave., N.Y. 22, and ask for pamphlet #U-108. Ed.

The Mission of The "Mary Jones"

BY JAMES M. ROE

*Secretary of the Bible Lands Agency, South
(Egypt, Sudan, Jordan)*

FOR NEARLY half a century Port Said Harbor has been the center for a form of Scripture distribution as picturesque as it is unique. There, in the great harbor, special colporteurs of the Bible Society have over the years visited thousands of the ships of all nations awaiting their clearance from or into the Suez Canal. Such ships sail under the flags of every country which has an ocean-going fleet, and they come to and from ports of every coast and clime. Port Said can therefore claim to be a strategic center from which the Scriptures are carried to the uttermost parts of the earth.

Two years ago one might have been led to think that this colorful method of distribution was on the verge of ending. The little launch *Mary Jones* was over twenty years old, an honored but failing servant. Moreover, the political tension between Britain and Egypt was at its height, and there were frequent hostile incidents in the streets and on the docks of Port Said. Then, on the night of January 20, 1953, an accident occurred which brought to an end the career of the little launch that had brought the Scriptures to thousands of sailors. The heavy wash from a passing liner sank the *Mary Jones* at her moorings, and in the narrow channel she was crushed against the landing stage and damaged irreparably.

On hearing something of the history and activities of the launch the agents of the vessel which caused the accident were most sympathetic. They defrayed generously the cost of salvaging the usable parts of the engine and the build-



Secretary Roe presides at a dedicatory prayer service at the launching of the "Mary Jones"

ing of a new vessel.

On September 28, 1955 a ceremony was held in which the new Bible Depot was formally opened and the new *Mary Jones* formally commissioned.

A crowd of dockyard spectators gathered. A short service was held, with prayers in English and Arabic. Portions of Scripture, all of which had to do with the sea and seafarers, were read in English, Arabic, Armenian, Italian and Greek by members of the staff. The Society's Secretary gave a short address from a neighboring boat, commending the vessel to the care of Mr. Kaoustos, our harbor colporteur, who replied suitably. Then above the dockyard noises a small but clear girl's voice was heard saying:

"I have come here today to represent the little Welsh girl, Mary Jones, whose need for a Bible led to the founding of the Bible Society, one hundred and fifty years ago. Some of my grandparents were also called Jones, so it is fitting that I should take her place at this ceremony. It is therefore with great pleasure that I name this ship the *Mary Jones*."

To conclude the service the well known seafarers' hymn "Eternal Father, strong to save" was sung, and then the friends of the Society gathered round the vessel, the props were removed, and with a lurch and a roll the vessel ran down into the water, carrying Mr. Kaoustos, the Secretary, and of course a "Mary Jones," as her first official passengers. Other guests were then taken aboard, and several short cruises made in the harbor, before the visitors dispersed. As they were leaving, some simple Egyptian boatmen were overheard to say, "These people are not ashamed to talk about their religion—what they read from their book is good."

So the new *Mary Jones* opens a new phase of the work which has been so long and so faithfully carried on. Sometimes the ships that she visits are regular callers at Port Said over many years. More than one ship's officer has produced a well-thumbed Bible and said to Mr. Kaoustos:

"I got this from you here at Port Said twenty years ago; it has been my companion all over the world since then."



Colporteur Kaoustos, captain of the "Mary Jones," and Mary Jones (who is in reality Sally Roe, daughter of the Agency Secretary) prepare the famous launch for its work in Port Said

In Dallas Secretary Langham accepts a check for \$180 for the purchase of Braille Bibles from Kathlan Williams, 8, whose Bible class arranged the purchase. Mrs. E. LaGrone, director of the Daily Vacation Bible School of the Oak Lawn Methodist Church which Kathlan attends, looks on



Door-to-Door Salesmanship Helps the Blind

THANKS to the door-to-door salesmanship of one hundred and fifty children of the Oak Lawn Methodist Church in Dallas, Texas, three blind persons will receive complete twenty-volume Braille Bibles.

A check for \$180, enough to provide the Braille Bibles, was presented recently to Secretary Frank Langham of the American Bible Society's Southwestern District (Texas, Oklahoma and Louisiana) by Mrs. E. LaGrone, director of the Oak Lawn Church's Daily Vacation Bible School, by Miss Kathlan Williams, one of the young money raisers, daughter of Mr. and Mrs. J. R. Williams of Dallas.

Secretary Langham called the gift "the most generous response received by the Society from any of the Daily Vacation Bible School programs."

The money was raised by children, eight through eleven years of age, who attended the church's ten-day Bible School last summer. The children energetically canvassed homes in the Oak Lawn district of Dallas, selling soap. They originally hoped to get just enough money to buy a

few of the Braille volumes that cost from three dollars to eight dollars each. But they eventually sold enough soap and made enough profit to obtain \$176!

Mrs. LaGrone was quoted in the Dallas *Morning News*, which gave generous publicity to the campaign, as saying that the success of the children's door-to-door salesmanship was due to their desire to help two young blind brothers who attend the Oak Lawn Church.

Blind persons usually obtain a set of Braille volumes for five dollars, and the American Bible Society depends on contributions to make up the difference for the total cost of \$60. To make sure that the brothers received one of the sets, and that there would still be sufficient money for the Society to provide two other Braille Bibles, another church school class gave four dollars to make a total of \$180.

Other church schools and Daily Vacation Bible Schools can provide Braille Bibles for their blind friends, or the Society will provide them to blind people it knows who need them.

In Malaya, Daily Readings

Hundreds of magazines, both Christian and secular, carried (and often continue to carry) the selected daily Bible readings of Worldwide Bible Reading. American magazines are circulated throughout the world and one, *Modern Romances*, reached a Malayan man at Kuala Lumpur, Selangor, 10 thousand miles from any city in America.

Mr. Gordon Shim read that the American Bible Society

would provide daily reading bookmarks. He wrote that he wanted to "take this opportunity to spread the words of Our Lord."

The American Bible Society quickly replied, and 100 bookmarks were sent on their way to the other side of the earth, where the daily selections would be read at different hours and under different circumstances, but with no less forceful effect.

18th
ANNUAL
SEAL
CAMPAIGN



One of the American Bible Society's Seals for 1956

....*"teach them diligently unto
thy children"*... DEUT. 6:7

—In Africa —In Asia —In Bibleless Places

J. EDGAR HOOVER, Director of the Federal Bureau of Investigation, has written a beautiful and inspiring letter especially for the American Bible Society's 18th annual distribution of Bible Reading seals.

This year's attractive blue-and-orange stamps dramatize the basic purpose of the Society to encourage a wider circulation of the Holy Scriptures. The sheet

pictured on this page carries the words from Deuteronomy 6:7, "Teach Them." The second stamp pictures an open Bible before a globe, with the words of Our Lord as recorded in Matthew 28:19: "Teach all nations."

Mr. Hoover's letter stresses the importance of family Bible reading as he says:

"Inspiration has been the keynote of

America's phenomenal growth. Inspiration has been the backbone of America's greatness. Inspiration has been the difference between defeat and victory in America's wars. And this inspiration has come from faith in God, faith in the teachings of the Sermon on the Mount and faith in the belief that the Holy Bible is the inspired Word of God.

"Reading the Holy Bible within the family circle is more important today than ever before. It draws the family together into a more closely knit unit. It gives each member a faith to live by.

"As a small boy I sat at my mother's knee while she read the Bible to me and explained its meaning with stories as we went along. It served to make the bond of faith between us much stronger. Then there were those wonderful nights when my father would gather the family around him and read aloud verses from the Bible. This led to family discussions which were interesting, lively and informative. Those wonderful sessions left with me an imprint of the power of faith and the power of prayer which has sustained me in trying moments throughout my entire life."

Following this is a message from the Society telling the need to make copies of the Bible available for use all over the world. It says in part:

"A Korean boy at his mother's knee hears the Bible read in Hankul

... a girl in a mission school in Guatemala hears God's Word in Tzutujil ... behind locked gates a family in China reads the Scriptures ... a blind boy reads in Braille ... a veteran in a hospital turns to the comfort of the Bible ... a man in prison reads the Gospel and starts a new life in Christ.

"Last year the American Bible Society furnished 15,391,171 copies of the Holy Scriptures in 207 languages. It was not enough; 30,000,000 were needed!..."

This appeal will be mailed to many of our Bible Society family and to nearly 1,500,000 people whose names have been suggested as new members.

If the interest of previous years continues, many will turn or return to Bible reading, and quite a number will for the first time send a gift to help people throughout the world to receive Scriptures.

In such a large mailing it is impossible to avoid a few duplications. The mistake can be corrected by handing the extra copy on to someone who should be helping.

Each reader of the *Record* is requested to pray that the eighteenth annual mailing of Bible Reading seals will encourage great numbers of people to engage in family Bible reading and to gain the vision to share their Bibles by becoming members of the American Bible Society.



J. Edgar Hoover

He says: "The Bible must be brought back into the family circle"

Dr. Norman Vincent Peale:

"Many people have found courage through daily Bible reading. Some living in distant parts of the world have been freed from fear of evil spirits and other imaginary enemies when the Bible has come to them in their own language. The American Bible Society is doing a marvelous job in making it possible for everyone to have a Bible he can read."

Dr. Frank C. Laubach:

"The work of the American Bible Society in getting Bibles to new literates is the world's top investment in God's sight."

General Matthew B. Ridgway:

"The American Bible Society is to be congratulated on the interest it takes in the spiritual well-being of the members of the Armed Forces—an interest which has uninterruptedly been manifested in peace and war for more than 135 years."

General James A. Van Fleet:

"The work of the American Bible Society in supplying Scriptures in Korea must continue. I urge every American to give generously to the American Bible Society."



A Page for Children



JOHN
3:16
IN
FOUR
LANGUAGES

English

FOR God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Eskimo

Taimak Gudib sillaksoarmiut nægligiveit,
Ernetuane tunnifugo, illunatik okpertut tap-
somunga, asstokonnagit nungusuitomigle in-
nogutekarkovlugit.

Greek (Ancient)

Οὕτω γὰρ ἡγάπησεν ὁ Θεὸς τὸν κόσμον,
ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα
πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ'
ἔχῃ ζωὴν αἰώνιον.

Arabic

لَآ إِلَهَ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَدَلَ ابْنَهُ
الْوَحِيدَ لِكُلِّ لَا يَهْلِكُ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ
تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ.

What Does it Say?

HAVE YOU ever heard a baby "talking"? The family always insist that they know what the baby is saying because they love the baby. They can translate the sounds into language, even though the baby says things that sound like a foreign language.

But what about people who speak a language that has not even been written down, a language for which there are no books and no dictionary—how would you translate that? The answer is: you must love people, as Christ taught us.

You must want to give them the greatest gift of all—the Bible. Sometimes, even after the years of work in translating and printing, the people still must be taught to read the book in their language.

It sounds like a great deal of work. It is; almost beyond belief. But in the world there are people who give their lives to such work. They live among the people, learn their ways and their language, slowly and painfully writing down the sounds; putting sounds together and making words; putting the words together and making sentences; and finally, having the manuscript, the Bible is printed and the people taught to read it. You must love people to undertake such a great and noble task.

On almost every continent and island of the seas the work goes on.

The entire Bible has been translated into 206 languages. The New Testament exists in 260 more. Separate books of

the Bible have been printed in 618 languages, and some parts of it have been printed in 1,084 languages. There are still almost one thousand languages into which the Bible has not been translated. Men and women are at work in cold countries and in steaming jungles—writing, praying, working, that the people they care about may have the great Book of Life.

Every one of the translations is a story of courage and great faith. The one about Adoniram Judson is a fine example. It happened many years ago, and things like it have been happening every year since. Judson went to Burma in 1813. For six years he had been working at a translation, but the work was slow and very difficult. Because of political troubles he was put in a jail for eleven months. It was filthy there and vermin-invested. His wife visited him as often as she could, and she saved his life and reason with her courage and prayers. Their home was raided, and she managed to hide the manuscript of the Bible translation in an old pillow. She took it to him in the jail and he slept with his head on it, knowing it was safe. Then he was sentenced to spend time in another prison, and marched away in chains with other prisoners. The pillow with the precious manuscript was thrown away, and Adoniram wept as he plodded along. His life-work was lost.

Seven months later he was released, and almost the first person he met was one of his converts, carrying the old pillow. He had picked it up and kept it for Mr. Judson,

who had been so good to him. Safe inside were the precious sheets of the manuscript; and in 1835 the Burmese Bible was printed.

Adoniram Judson worked five years longer on the translation, revising and perfecting it; and because he loved the Burmese people, they today have their Bible.

There are many more stories in a wonderful new book called *God's Word in Man's Language*,* which may be in your public library—or your class might buy it and put in the church-school library.

Many young people in college study Greek and Latin so they can read God's Word in the old manuscript versions, and they find great satisfaction in being able to do this.

In high school you will probably study a foreign lan-

guage. One of your best exercises would be to translate your favorite chapters from the language you speak into the one you are studying. It will help you understand the work and time it takes to make translations of the Bible into the many languages of the world.

It might even lead you to a life's work which would be long and difficult but filled with great satisfaction, for people need and want the Bible, and we who have the ability are called to do all we can to help them.

Read the story of the talents in the Bible (Matthew 25:14-30) and make good use of yours. There is something for each of us to do for God in return for all He has given us.

*Nida, Eugene A. *God's Word in Man's Language*, Harper and Brothers, 1952, 192 pages. \$2.50.

It Happens Every Day

Workers in
Denver, Colorado
Use Their Lunch
Period for
Reading the
Scriptures



IN THE noisy machine shop of the Gates Rubber Company in Denver, Colorado it happens every day.

Just before lunch time the giant lathes, milling machines, drill presses and grinders are setting up a terrific din of activity. It is the hum of men and machines—industry in action!

Suddenly the whistle blows. Everything stops.

Into the hollow quiet which descends upon the silenced machines come a group of men, one by one—lunch bucket in one hand, a familiar-looking book in the other. Sincerity registers on every brow as they sit, bow their heads in a moment of silent prayer, then open both—the lunch packages and the books.

The group consists of nine men who work in the machine shop. About two years ago they started reading the Bible during their time off for lunch. While others eat and listen, one of them reads aloud. Each of the group takes his turn at reading.

Today, two years later, the men have read through the entire Bible once, and through the New Testament twice. At present they are reading through the Old Testament the second time.

"We sincerely believe what it says in Matthew 4:4," a spokesman for the group says—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"!"

The group first started lunch-time Bible reading at the suggestion of one of the group. He explained that it would not interfere with work in any way, the reading could be done while eating, and benefits would flow personally to those who took part—as they do to persons anywhere who read the Book of Books.

"We can testify to a greater understanding of the love of God since we started the readings," the men say.

There are seven different denominations represented in the group of nine men. Yet this, the men indicate, causes no difficulty; all have one thing in common—the Bible, which they read to their mutual inspiration.

To Help Buy Someone a Bible

Early in December, Mrs. E. W. Daugherty, Route 2, New Bern, North Carolina, wrote: "I am enclosing \$1 to help buy someone a Bible for Christmas. Just wish I could make it more. I am real proud to be called a member of the American Bible Society."

Mrs. Daugherty's gift did help make it possible for someone somewhere to learn the Christmas story in his own language.

EDITORIAL COMMENT

Bible Society Record

Published Continuously Since 1818

A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to the
Managing Editor

WILLIAM F. ASBURY

450 Park Avenue

New York 22, N. Y.



Vol. 101 MARCH 1956 No. 3

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To EDITORS: *The Bible Society Record* invites reprinting of its articles in whole or in part. Its contents are not copyrighted.

January Meeting of the Board

A meeting of the Board of Managers of the American Bible Society was held at the Bible House, 450 Park Avenue, New York 22, N. Y., on Thursday, January 5, 1956, at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by the Rev. Dr. Channing H. Tobias.

The Board learned with deep regret of the sudden death of the Rev. Dr. Charles W. Turner, the Society's Secretary for Argentina, Paraguay and Uruguay, and adopted a Memorial Minute which paid tribute to Dr. Turner's devoted service to the Society since 1933.

The text of the New Testament in Chol, the text of Philipians in Mazatec, and the text of the Gospel of John in Anuak were approved for publication.

It was reported that on October 18 the foundation stone of the new Bible House in Seoul, Korea, was laid.

February Meeting of the Board

A meeting of the Board of Managers of the American Bible Society was held at the Bible House, 450 Park Avenue, New York 22, on Thursday, February 2, 1956, at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Mr. John Binns.

The theme for Worldwide Bible Reading for 1957 was considered and "The Book That Lives" was approved.

It was reported that the first printing of 1,062,000 copies of "Daily Bible Readings for 1956" was almost exhausted and an additional 250,000 copies will be needed.

During Worldwide Bible Reading for 1955, 14,830,000 bookmarks were circulated.

New editions of the four Gospels in four volumes in Korean Braille for the Blind of Korea were presented.

Reports on distribution during 1955 showed an increase in Scriptures circulated in several foreign countries, there being a remarkable increase in circulation in Japan.

The Board approved of a grant of 1,300 Serbian Bibles to the evangelical churches of Yugoslavia.

Sunday School Association Praises Hoover

Religious News Service reports that Rev. Clate A. Risley, General Secretary of the National Sunday School Association, has praised J. Edgar Hoover's endorsement of the Bible as America's way of survival.

"We are in complete agreement with Mr. Hoover's statement that the Bible must be taught and learned and practiced if the America we love is to survive," he said in Chicago recently.

Mr. Risley announced that "Building with the Bible in the Sunday School" would be the theme of the association's 11th annual convention in Chicago October 10 through 12.

DAILY BIBLE READINGS

| 1956 | | | MARCH | | | 1956 | | |
|------|---------|---------|-------|-------------|----------|------|------|----------|
| Day | Book | Chapter | Day | Book | Chapter | Day | Book | Chapter |
| 1 | Exodus | 12:1-17 | 17 | John | 7:1-31 | 1 | John | 7:1-31 |
| 2 | Psalms | 51:1-19 | 18 | John | 7:32-53 | 2 | John | 7:32-53 |
| 3 | Psalms | 96:1-13 | 19 | John | 8:1-32 | 3 | John | 8:1-32 |
| 4 | Psalms | 97:1-12 | 20 | John | 8:33-59 | 4 | John | 8:33-59 |
| 5 | Psalms | 125:1-5 | 21 | John | 9:1-41 | 5 | John | 9:1-41 |
| | | 126:1-6 | 22 | John | 10:1-42 | 6 | John | 10:1-42 |
| 6 | Romans | 14:1-23 | 23 | John | 11:1-29 | 7 | John | 11:1-29 |
| 7 | Romans | 15:1-33 | 24 | John | 11:30-57 | 8 | John | 11:30-57 |
| 8 | 2 Peter | 1:1-21 | 25 | Palm Sunday | | 9 | John | 12:1-19 |
| 9 | 2 Peter | 2:1-22 | | | | 10 | John | 12:20-50 |
| 10 | 2 Peter | 3:1-18 | 26 | John | 13:1-38 | 11 | John | 13:1-38 |
| 11 | John | 2:1-25 | 27 | John | 14:1-31 | 12 | John | 14:1-31 |
| 12 | John | 4:43-54 | 28 | John | 16:1-33 | 13 | John | 16:1-33 |
| 13 | John | 5:1-27 | 29 | John | 16:34-41 | 14 | John | 16:34-41 |
| 14 | John | 5:26-47 | 30 | Good Friday | | 15 | John | 18:1-40 |
| 15 | John | 6:1-34 | | | | 16 | John | 19:1-42 |
| 16 | John | 6:35-71 | 31 | John | 19:1-42 | | | |

| 1956 | | | APRIL | | | 1956 | | |
|------|---------|----------|-------|---------|----------|------|---------|----------|
| Day | Book | Chapter | Day | Book | Chapter | Day | Book | Chapter |
| 1 | Easter | | 8 | Hebrews | 12:1-29 | 1 | Hebrews | 12:1-29 |
| 2 | John | 20:1-18 | 9 | Hebrews | 13:1-25 | 2 | Hebrews | 13:1-25 |
| 3 | John | 20:19-31 | 10 | Acts | 13:1-25 | 3 | Hebrews | 13:1-25 |
| 4 | John | 21:1-25 | 11 | Acts | 13:26-52 | 4 | Hebrews | 15:1-12 |
| 5 | Hebrews | 2:1-18 | 12 | Acts | 15:1-12 | 5 | Hebrews | 15:13-41 |
| 6 | Hebrews | 3:1-19 | 13 | Acts | 15:13-41 | 6 | Hebrews | 16:1-24 |
| 7 | Hebrews | 4:1-16 | 14 | Acts | 16:1-24 | 7 | Hebrews | 16:25-40 |
| | | 6:1-20 | 15 | Acts | 16:25-40 | | | |

The Same Text for 2,700 Congregations

Religious News Service has announced that plans were disclosed in Minneapolis for simultaneous Bible study on the same text in each of the 2,700 congregations of the Evangelical Lutheran Church at the denomination's annual national conference on evangelism.

The Rev. Conrad M. Thompson, evangelism director, said the Bible sessions would be held in Evangelical Lutheran Church congregations during October of this year.

Mr. Thompson called the Bible-study emphasis necessary for effective evangelism.

Four Pennies to Help

Mr. John M. Reimer, Secretary in charge of the Society's important work of recording and acknowledging gifts, recently received a letter and a gift that made the day of its receipt bright for him and his co-workers. The letter came from Mrs. Chester Martin, 8036 Kemp Road, Dayton, Ohio. The gift to the Society was four pennies.

Mrs. Martin wrote: "The four pennies are being sent by our four year old girl who took them out of her bank and said, 'I want to help . . . Jesus, too.'"

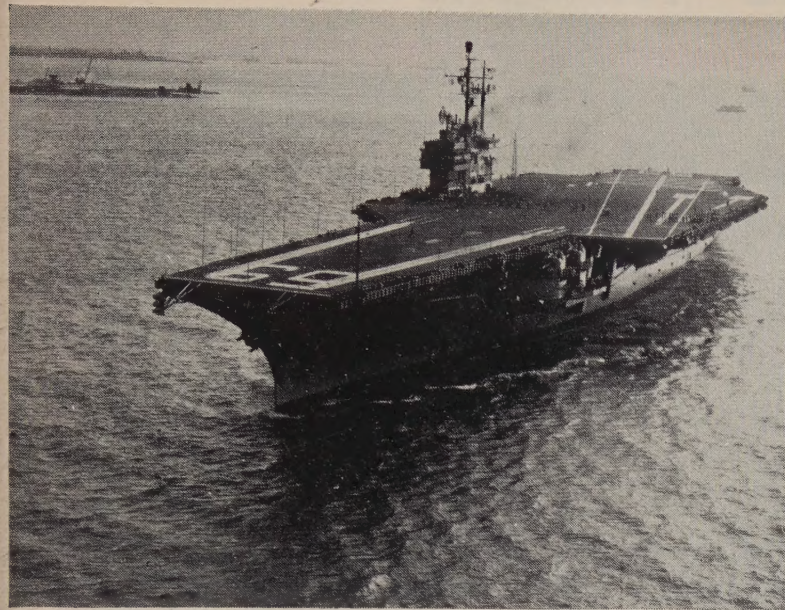
Mr. Reimer answered Mrs. Martin that even at the American Bible Society office work sometimes becomes "just routine," but along comes an envelope with four pennies from a little girl and the drudgery of routine is forgotten.

Mr. Reimer has two little girls of his own.

Correction

On page 11 of the January 1956 issue of the RECORD we erroneously referred to a recipient of a Bible in Tibetan as the Dalai Lama of Tibet, whereas he is the elder brother of the Dalai Lama.—Ed.

Stories in Pictures . . .



The aircraft carrier FORRESTAL, largest ship in the world, will carry a complement of men equal to a small city. Its chaplains will be supplied with New Testaments free of charge for every man by the American Bible Society.



Captain Ray L. Johnson (seated, left), Captain of the USS FORRESTAL, examines one of the pulpit Bibles donated to the ship's Chapel by the American Bible Society and presented by Secretary Ivan L. Bennett (seated, right). The FORRESTAL's two chaplains, Francis McGann (standing, left) and Robert M. Harrison (standing, right) also received Illustrated New Testaments for the ship's library



On the streets of Tokyo the Japan Bible Society's motorized colporteur stops to tell about his stock of Scriptures. This motor Bible van was added as an aid to distribution of Japanese Bibles



During training for a featherweight fight Mr. Shigezi Kamako, featherweight boxing champion of the Orient, takes time out for his Bible class. Mr. Kamako was converted to Christianity seven years ago because his sister interested him in going to church. Her gift to him when he won his boxing title was a Bible



One of the features of the annual Rose Bowl Easter Sunrise Service in Pasadena is the Resurrection Story around the world in 100 or more languages. Here is the exhibit as prepared by the Society's Southern California District Office last year. Bibles were opened to the Easter Story and placed on a table in the form of a cross. Besides those in the more common languages there were many Bibles from far-off places, such as: Tibetan, Lettish, Kikwango, Hausa, Dinka and Afrikaans

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EXACT SIZE

Note how type set in two legible columns permits short reading lines

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all;

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto

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